

2310
AN
EXPOSITION

OF THE
TRINITY:

WITH A FURTHER ELUCIDATION OF
THE TWELFTH CHAPTER OF DANIEL;
ONE LETTER TO THE KING,

AND
TWO TO MR. PITT, &c.

BY
RICHARD BROTHERS.

THE DESCENDANT OF DAVID, KING OF ISRAEL, &c.

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WROTE IN CONFINEMENT.

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A FURTHER ELUCIDATION OF THE TWELFTH CHAPTER
OF DANIEL:

WITH ONE LETTER TO THE KING,

AND

TWO TO MR. PITT.

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RICHARD BROTHERS:

WHO WILL BE REVEALED TO THE HEBREWS AS THEIR

PRINCE, &c. &c.

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A FURTHER RE-EDITION OF THE TWENTH CHAPTER

WITH ONE OF THE KING



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PRINCE OF

AN EXPOSITION

OF THE

TRINITY:

By *RICHARD BROTHERS,*

THE DESCENDANT OF DAVID KING OF ISRAEL,

Who will be revealed to the Hebrews as their Prince.

AS I know there are many of all sects and denominations, to whom God has given the light of his blessed Spirit as well as to myself, I would not have it understood, that from my being more eminently distinguished and more constantly communicated with at present than any of them, I assume the least pretence of monopolizing all knowledge of the Scripture and of the present times; far, very far from me is every such proud thought: neither do I arrogate to myself the smallest liberty to censure any one, though not of the preceding description, for the agreeable exercise of attempting to unveil the divine prophecies, and open their sacred mysteries to human admiration; when, to prevent the erroneous consequences of an improper faith, that opinion, however ecclesiastically dignified the writer, which at most is *but an opinion* of their mean-

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ing,

ing, is subjoined as the only influencing principle that results after serious investigation.

For I am aware, that when the judgment has been enlarged, and so elevated as to command a wide range of conjecture on divine things, which by close application to study may soon be attained, it is capable, with this superficial acquaintance only, to advance thought, the common operation of the mind, for an established fact, and the most positive assertions, that such and such an exposition, more justly denominated hypothesis, is incontrovertibly true: forgetting the necessary qualification of God's Spirit to direct the enquiry, to approve the result, and to publish it in his name.

On which account I re-assert from my books of Revealed Knowledge, that as it was by the Holy Ghost, through man, all divine prophecy has ever been wrote, by the same Holy Ghost, through man, all divine prophecy can only be expounded: superficial wisdom may think otherwise, may attempt it, and be amused; but experience will demonstrate, that it is by the Spirit only it can succeed and be gratified: the former is of the earth, purchased by the hard study of man; but the latter is from heaven, the free gift of GOD.

Therefore, being instructed by revelation, having the Holy Ghost, and commanded to write, I proceed in obedience for the benefit of all men; at the same time earnestly recommending a close but candid examination; and as earnestly requesting the reader, if he should be convinced that I am right, to give GOD the praise for enlightening his understanding.

THE

THE UNITY IN THE TRINITY;

OR,

THE TRINITY OF THE UNITY.

1. **GOD THE FATHER**, who is the Creator of all things, is acknowledged and prayed to, saying, "Our Father, which art in heaven; hallowed be thy name; thy kingdom come, &c.

2. **GOD THE SON**, who was Christ manifested for human salvation, is acknowledged, and is therefore very properly called Our Saviour.

3. **GOD THE HOLY GHOST** is that powerful Spirit which speaks through a man now, the same as it spoke through the apostles on the day of Pentecost, and afterwards, through them, preached the gospel to all nations; is acknowledged, and is therefore also very properly called the "Divine Spirit of Truth."

NOT THREE GODS, BUT ONE GOD.

This is the public confession universally sanctioned by law and usage in all countries, where the inhabitants, though divided into many sects, profess Christianity: to recover it from the disorders of error, under which it now lies shaded by mistaken hands, and to define its true meaning so intelligibly clear, that the wise may acknowledge, and the poorest in learning may easily comprehend it, is the purport of the subsequent exposition.

But how **GOD THE FATHER** could have been transformed and appear visibly in the world as the Son; the Son again transformed and disappear from the world, invisibly as the Holy Ghost, is, I confess, so abstruse a mystery to elucidate and establish, as to require a depth of understanding considerably beyond superficial, to accommodate the seeming impossibility of its having been really so, with my assertion that it most certainly was.

Without arraigning the intention of Athanasius, for politically attaching the penalty of everlasting punishment on all that did not concur in an implicit belief of his artificial form to direct succeeding generations to worship by, I declare his knowledge of the Supreme Being, and of divine writ, did not reach any way near to the criterion of St. Paul's, who wrote according to the Spirit, but not the letter: under this great, though insensible, defect of comprehension he laboured, when, like many others, entirely governed by the letter of Scripture, and bewildered in the wide field of speculative reasoning on the Trinity, at one stroke of unexampled boldness he cleft the one God into three separate persons, and gave his name to a creed, that for similitude of construction, inefficiency of salvation, and now durability of time, may justly vie with the famous Tower of Babel.

The **TRINITY**; about which the learned in all nations have wrote so many volumes, and have disputed so much to no purpose, that their scholars, as a proof of it, are at this day no farther advanced in the philosophical

sophical science of understanding this very wonderful mystery, than when they first began almost seventeen hundred years ago ; is constituted by a distinction of names, but not a division of persons !

Now the distinctions are these :—first—GOD as our Creator, is called in the Trinity, by the name of OUR FATHER : secondly—GOD himself manifested himself as Christ, chusing to come visibly into the world, through the womb of a virgin, to become himself our Saviour ; and is therefore distinguished in the Trinity, by the name of Son. In this form he appeared to Abraham, *14th chapter of Genesis*, when, to conceal the great lustre of his divinity, he assumed the exact likeness of a man, under the mysterious character of *Melchisedek, king of Salem*.—This is likewise corroborated by St. Paul in the seventh chapter of his Epistle to the Hebrews, and of whom he testifies—“ To be without father, without mother, and “ without descent ; having neither beginning of days, “ nor end of life.” Thirdly—the Divine Spirit, still the Almighty God himself, condescends to teach and reside in man ; gives his inclination a preponderance to all good works ; to hear his word, to obey his scriptures, and faith to believe they originate from him ; is distinguished in the Trinity of names as the Holy Ghost.

This being the age or rather the year to accomplish the three remarkable prophecies of ST. JOHN, DANIEL, and ISAIAH, not less remarkable for being regularly expressed in the twelfth chapter of each,

when

when the consequences of transgression will be proclaimed by terrible signs from heaven, to warn and prepare the Christians now for the approaching KINGDOM OF CHRIST, like the Hebrews of old for the law ; it is necessary, prior to that time, the better to elucidate the subject I am treating of, to mention some few instances of divine appearance under human similitude : for when I am revealed, so far from any impropriety of doubt being advanced to oppose what I now write, that it will be acknowledged, though through me, to have flowed immediately from God ; and as such, implicit faith given to it.

In the eighteenth chapter of Genesis, which account forms a part of the sacred history, it is expressly declared, that ABRAHAM, one day about noon, was visited by THREE ANGELS, who, under the likeness of three men, apparently, and without the least disguise, freely eat of his meat and drank of milk. And again, in the succeeding chapter it is likewise expressly declared, that the TWO ANGELS, which, by God's appointment with ABRAHAM the day before, came to call down fire on Sodom, visited LOT one evening, under the exact similitude of two strange men ; for he calls them as such in the eighth verse ; that the towns-people imagined them to be men, and not less flagrantly wicked than themselves, is evident, from the record of Scripture, and the dreadful catastrophe which took place after sun-rise the next morning.

In the 20th chapter of St. John it is mentioned, that when the disciples of Christ were assembled together,

ther, one evening, in one room, sitting down at one table, with the doors all shut, HE, in an instant, appeared among them in the very same form, body and feeling parts as ever. And again, in the 24th chapter of St. Luke it is also mentioned, that CHRIST, in his usual similitude of person and manners to man, soon after his resurrection, appeared to two of his disciples travelling on the road to Emmaus, where when they arrived, he accompanied them to a house, took bread, blessed it, broke it, gave it to them, and instantaneously vanished out of their sight.

As angels, though in appearance human, are most certainly celestial, and as CHRIST, though he suffered the rigours of torture under the form of and like a man, could become visible and invisible as he pleased, it cannot, I think, well be denied this MELCHISEDEK, KING OF SALEM, though apparently a man composed of flesh and blood, was not the Lord, the living God. None, I hope, that admit the existence of a Deity, or the veracity of St. Paul. For the Almighty, who has created all things by his power, can surely, by the strength of that power, also transform himself, and appear at any time, by night or by day, to any person, in the form of any man, whether old or young; he can, by the same mighty power, make his angels appear both distinguishably plain, as celestial beings, and feelingly visible in form and colour, like earthly.

St. Paul, in recommending the benevolent virtues of charity, says, " For sometimes ye may entertain angels unawares."

Had

Had ABRAHAM been of an opposite disposition to hospitality and good nature, so far from inviting the three angels to rest, eat and drink in his tent, he would have dreaded their approach to intend a consumption of his substance, and as such, have beat them away with his numerous herdsmen : for which violation of human duty he would have lost the divine promise of filling the world at last with his descendants. Had LOT also, the nephew of the preceding patriarch, been any other than a charitable compassionate man, so far would he have been likewise from inviting the two messengers of God into his house, that he would have suffered them to lie in the street all night, and by so doing, have perished with his wife and daughters in the flames of that wicked city.

THE EXPOSITION CONTINUED.

GOD, in the Trinity, is worshipped as the FATHER : GOD was seen on the earth as the SON ; and GOD is the Spirit felt in man, as the HOLY GHOST. It is for this reason, and no other, that CHRIST, when strictly commanding the disciples, in the 29th chapter of St. Matthew, to teach all nations of people in the knowledge of what he had before instructed them, distinguishes GOD by the three names of FATHER, SON and HOLY GHOST : these are the three distinctive terms applied to the one GOD, whether visible or invisible, which all Christians, to be justly denominated such, ought to know, and by the testimony of the Spirit feelingly confess.

For

For there is but one God, though acknowledged by three different ways ; neither is there but that one person, though called by three different names. But when the clergy, from an imprudent warmth of zeal, more than, I believe, from a design of introducing the flood of schism and the consequent church revolutions which have followed, to support their own partial opinions, began to split the Christian religion and afterwards divide it into many sects, this primitive meaning of the Trinity was rejected by degrees, to be also split in pieces.

Though God is denominated FATHER, SON and HOLY GHOST, he is but one great, powerful and universal Spirit, that pervades every department and corner of the world ; that also at the same instant of time shakes the elements in anger with his thunder, and mildly communicates knowledge to man ; worshipped as the FATHER, seen on earth as the SON for our redemption, and felt in all ages operating as the HOLY GHOST.

So then God is not three gods, but one God ; not three spirits, separate, or each distinctly confined, but one Spirit, intire and unbounded : he is not three persons, for then he must be divided into three unequal parts, the Son inferior to the Father, and the Holy Ghost inferior to the Son : but he is one undivided God, distinguished only by three separate names !

This is indeed a true definition of the three distinctive appellations addressed to one God ; not generally understood, though very properly, and agreeable to

the gospel, comprehended under the word Trinity ; now, and not until now, rendered intelligible to even the capacity of a youth : but impossible to define it so judiciously plain by any man, however great his reputation in the sciences or deep learning in theory may be, that has not the *Wonderful Counsellor* to direct him, Christ the divine Spirit that first gave it.

As it is necessary to press into the bounds of my exposition all convenient evidence to justify what I write, I will mention the solempn charge of our Lord to his Apostles in the 28th chapter of St. Matthew and 19th verse, which is as follows,—“ Go ye therefore
“ and teach all nations, baptizing them in the name
“ of the FATHER, and of the SON, and of the HOLY
“ GHOST ; teaching them to observe all things what-
“ soever I have commanded you : and lo, I am with
“ you always even to the end of the world.”

Who is this that promises to remain with his disciples, and of course through them with all his servants to the end of the world ? CHRIST, as a spirit, changed only in name to that of the HOLY GHOST ! Who was CHRIST before and after he did appear in the world ? Undoubtedly GOD, as he says himself, who is the Father of us all.

There being mentioned from the first chapter of Genesis to the last of Revelation but one GOD, who had no commencement of life, nor will have any termination of it : for at the word of his command this visible world and light appeared ; with the same word

word of power, the former will vanish and the latter sink into everlasting darkness : which one GOD was manifested openly at Jerusalem for the last time, under the name of *Jesus*, seventeen hundred and sixty-two years ago ; from this appearance for the salvation of mankind, and three distinctive names being applied to him, a predominant opinion is sanctioned in all countries professing the gospel, that the one GOD is divided into three persons ; on which account, to demonstrate beyond all probability that CHRIST is GOD, that he ever was and ever will be so, without separation of parts or distinction of power, (for a trinity of persons would, in contradiction to the most refined casuistical reasoning, constitute a trinity of gods), I will corroborate, for the benefit of my readers, what I have advanced in the preceding part of this work with the following illustrations, supported by the unquestionable veracity of divine writ.

The Testimony of Isaiah that Christ was God.

9th chap. 6 ver. “ For unto us a child is born, unto
 “ us a son is given ; and the government shall be on
 “ his shoulder ; and his name shall be called WON-
 “ DERFUL COUNSELLER, the MIGHTY GOD, the
 “ EVERLASTING FATHER, the PRINCE OF PEACE.”

The Testimony of St. Matthew.

1st. chap. 23d. ver. “ Behold a virgin shall be with
 “ child, and shall bring forth a son ; and they shall
 “ call his name EMANUEL, which being interpreted
 “ is GOD WITH US.”

The Testimony of St. John.

1st chap. 1st ver. "In the beginning was the Word,
 "and the Word was with God, and the Word was
 "God. 3d ver. All things were made by him, and
 "without him was not any thing made that was made.
 "In him was life, and the life was the light of men :
 "And the light shone in darkness, but the darkness
 "comprehended it not. 10th ver. He was in the world,
 "and the world was made by him : but the world
 "knew him not. He came to his own, (*meaning the*
 "*Jews*) but his own received him not : but as many
 "as received him, to them gave he power to become
 "the sons of God, even to them that believe on his
 "name. 14th ver. And the Word was made flesh,
 "and dwelt among us."
 20th ch. 27th ver. "Then says he to Thomas,
 "reach hither thy finger, and behold my hands ;
 "and reach hither thy hand, and thrust it into my
 "side ; and be not faithless but believing. And
 "Thomas answered and said to him, My Lord and
 "my God."

The Testimony of St. Paul, in his first Epistle to Timothy.

3d chap. 16th ver. "And without controversy,
 "great is the mystery of godliness : God was mani-
 "fest in the flesh."

Who now will deny that Christ visibly was not
 GOD the FATHER, when clearly demonstrated by
 reason and proof? And that he is not the same at this
 instant, as when speaking by St. Paul alternately
 under the distinguishable names of God, Holy Ghost
 and

and the Spirit, when he himself says to Philip, in the 14th chapter and 9th verse of St. John, "He that hath seen me, hath seen the Father." And again, in the succeeding 17th and 18th verses, where he says, "Even the Spirit of Truth, whom the world cannot receive, because it sees him not, neither knows him; but ye know him, for he dwells with you, (*alluding to himself*) and shall be in you (*still alluding to himself*). I will not leave you comfortless, I will come to you." And still again, St. Paul likewise says in the 3d chapter and 17th verse of his Second Epistle to the Corinthians, "Now the Lord is that Spirit."

Surely words to elucidate fact, with proofs to corroborate it, cannot be plainer; therefore not to believe them, is evidently to oppose the sight of the eye, and to repel the conviction of the heart.

All men that have Christ, who is the Divine Spirit, are, and as St. Paul likewise says in the 8th chapter and 14th verse of his Epistle to the Romans, "The sons of God;" by the same example every woman is a daughter. The influence of this blessed Spirit is known by its good effects, which are, gentleness, love and charity.

Reader, whoever you are, whether male or female, of whatever rank or denomination, have you ever felt in your heart a pleasing secret applause for doing good, or a sharp keen reproach from the same place, for doing evil? If you have, for there are very few in existence arrived to the age of maturity which have not, that internal monitor is, indeed, Jesus Christ, the friendly Spirit of the living GOD.

Solomon,

Solomon, king of Israel, whose wonderful understanding embraced a comprehension of all things visible to the mind and apparent to the eye, could not, with all his superior wisdom, attain to a more perfect knowledge of the mystery of God than is defined in this small work: the prophets, under the law, testified of it to the Jews, and the apostles, under the Gospel, preached it to all nations.

Who then, summoning truth, reason and honour to be judges, for I admit all men are not spiritual to immediately discern, can justly deny that this exposition of the Trinity, though simple in the arrangement of words, is not incontrovertibly clear in the choice of proofs; though externally contracted to the eye, is not internally expanded to the mind; and that the whole does not evidently breathe more than human information, enlightened wisdom in every line?

FISHER MAD-HOUSE, ISLINGTON,
30th of the Month, called June, 1795.

Blush, O England! Posterity will be astonished that a nation so renowned for learned and liberal men should compel the God of heaven, in his servant, to enlighten the world from a MAD-HOUSE!

A FARTHER ELUCIDATION

Of the XIIth Chapter of DANIEL:

By RICHARD BROTHERS,

*The descendant of David, King of Israel,**Who will be revealed to the Hebrews as their Prince.*

1. “ And at that time shall Michael stand up, the great prince that stands for the children of thy people, *and there shall be a time of trouble*, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered (meaning the Jews) every one that shall be found written in the book.”

4. “ But thou, O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”

6. “ And one said to the man clothed in linen, who stood on the waters of the river, How long shall it be to the end of these wonders ?”

7. “ And I heard the man clothed in linen, who stood on the waters of the river, when he held up his right hand and his left unto heaven, and sware by him that lives for ever, that it shall be for a time—times—and half an half.”

This last vision of Daniel's, with which his prophecy is concluded, and in which one angel answers the other, that he may be informed to write down when, in the latter days, the long-promised Prince
of

of the Jews would be revealed to order their departure from all nations in a time of trouble and great distress, is, according to the record of the 10th chapter, dated in the third year of Cyrus's reign, and consequently four hundred and eighty years before the birth of Christ: to discover then exactly the year of our æra, when this astonishing manifestation of divine power will appear for the collection of the scattered Hebrews, termed holy people, for being the covenanted favourites of heaven, as the seventh verse of this chapter expressly asserts, let us subtract 480 from 2275, and the year required will be the present of 1795.

The number of years comprehended under the mysterious distinctions of time—times —and half an half	- - - - -	2275
From the third year of Cyrus to the birth of Christ	- - - - -	480
The year of our Lord when the Jews will have their Prince revealed to them, mysteriously concealed under the name of Michael in this chapter	- - - - -	1795

This statement, though mathematically proved, and sufficient to convince the spiritual, for certainly it is a true one; yet, as all men are not so, and as there are some which will, I admit not unreasonably, have their doubts, I will endeavour to remove them by the production of a more striking testimony to corroborate what I thus alone, under Revealed Knowledge, boldly and justly advance; it is in a preceding vision of the 8th chapter, where two thousand three hun-

hundred years are mentioned, the space of time from the third year of Belshazzar's reign to the commencement of Jerusalem's being rebuilt in the latter days, i. e. to the year of 1798, by which year the Jews will be all completely restored.

	Years.
From the time of first shewing the vision to its being fulfilled - - - - -	2300
From the third year of Belshazzar to the birth of Christ - - - - -	502
The year by which the Jews will be all restored, and Jerusalem begun to be rebuilt -	1798

As the Jews are all to be restored by the year just mentioned, it is no more than an admission agreeable to sound reason, that the annunciation of their recall to divine favour, allowing them a moderate time to arrange their affairs, and return from the different countries of the world, must take place about two years before.

In the 7th verse of the twelfth chapter there is a small error, by an omission of one word, which makes it appear contradictory to the vision in the eighth chapter: the omitted word I allude to should be comprehended in the sentence that terminates thus, "and an half." Now, the exact form of words given to Daniel, and wrote down immediately by him were, "and half an half." The word *half* was omitted by mistake in transcribing from the original manuscript, and by it makes the material dif-

ference, in computation only, without injuring any other way the appointed time and fulfilment of the prophecy, of one hundred and seventy-five years: this knowledge, I confess, was communicated to me by revelation from God, in the very same manner as Daniel himself received it from the angel. And how else, it may very naturally be asked by every man of sense, can this information be acquired, when a most essential word is omitted to complete the sentence in print, and when the angel in positive terms denies the explanation as unnecessary to be told then, to even one of the most eminently beloved prophets that ever was? saying to him, “Go thy way, Daniel; for the words are closed and sealed up, till the time of the end.”

A denial more immediate to stifle curiosity and prohibit inquiry is no where to be found in the numerous prophecies of the Old Testament; words wrote in English certainly cannot be plainer, nor rendered by art more easy to be understood: for which, all the attempts of men, aided by the power of learning and approved distinctions in theology, that have been made to open this spiritual seal, and discover the inclosed mystery, until the present specified time was arrived, have been utterly ineffectual, and proves to an undeniable fact, that although volumes have been wrote on the subject of its elucidation, they that wrote them were neither called through visions, nor instructed by the Holy Ghost; but they were all evidently misled, by striving to open, before the fixed time of 2275 years was expired, what God, by his
angel

angel declared should be kept shut. Read again the 9th verse.

Therefore, in the same manner as this sealed vision was delivered to Daniel, to be kept a profound secret from the third year of Cyrus to the present of our Lord, though descriptively recorded as a part of the Bible, to be read by every body ; in the same manner also by Revelation, a knowledge of its true meaning must in the end, at the promised time, be communicated to some other ; but until then, I repeat it from the words of the angel in the ninth verse, human efforts without divine aid will prove vain and useless.

That some few words have been misplaced, and others omitted through inattention, when copying the sacred writings from their original form, is evident to every man that has been at the pains to seriously read and compare one part of them with another ; but as I so authoritatively point out what no man else at present is taught to do, it is no more than reasonable to mention for the readers investigation, that the former proof may be still more illustrated by the corroborative evidence of the latter, an error undeniably clearer to human calculation and belief than the one I have noticed already : it is in the 1st chapter of Ezekiel, where the word *thirtieth*, in his chronological account of his own captivity, is substituted for *thirteenth*; more remarkable for its introduction in the first verse, and that through inattention also in the hurry of transcribing from the original, than the omission of the former was by the same means in the 12th chapter of Daniel.

The number of years Jehoiakim reigned in all 11
 In the third year of his reign Nebuchadnezzar first
 took Jerufalem, and carried with him into cap-
 tivity Ezekiel and Daniel: a particular account
 of which is in the first chapter of the latter - 3

The number of years Jehoiakim was in captivity
 when Ezekiel began to write his prophecy - 5

Proved incontrovertibly that the word should have
 been printed *thirteenth*, instead of what it now is
 in the English Bible, *thirtieth* - - - 13

Ezekiel throughout his prophecy, after the 1st verse
 of the 1st chapter, dates the different parts of it regularly
 from the first year of Jehoiakim's captivity. The Jewish
 government being monarchical, it is but just to suppose,
 without even the more sure aid of divine information,
 that when the king was removed, to and from whom
 the lineage of David is reckoned, and the kingdom made
 a tributary province to Babylon, but that the decreed
 captivity of seventy years immediately commenced:
 Jeremiah the prophet, to whom Daniel refers in his
 ninth chapter, understood so likewise, by expressing it
 in his consolatory letter to the poor captives of every
 denomination that were carried away with the king:
 Chapter the 29th, 2d and 10th verses: but com-
 mentators, as if to exhibit on purpose to after ages that
 they were misguided, unspiritual and erroneous, have
 asserted, some, that the seventy years captivity began
 in the third year of Jehoiakim's reign, when Jerusa-
 lem

lem was first taken by Nebuchadnezzar, and Daniel carried to Babylon ; others again oppose them, by advancing the plausible reason, that as the capital, the head of every nation, was left whole and the temple standing, it could not possibly take place then ; but that when the temple was burnt—the walls thrown down—and the city levelled with the ground, it most unquestionably did : both parties, however, notwithstanding their volumes and arguments, are, by an evident demonstration of facts, mistaken ; this I absolutely assert, not only from a source of knowledge above human, but I declare, if the liberal minded will but confess, agreeable to the sight of the eye and conviction of the heart, it is also fully proved by a regular process of figures in the narrow space of this paper ; yes, I reassert it, even to the comprehension of a youth that has just passed through his first academic degrees of arithmetic.

Having lately published two books of Revealed Knowledge, by the direction of that Almighty Creator, who made the world in wisdom, and orders the accomplishment of all things in it with justice, in both of which I have said, that some families, though very long residents on this far northern part of the globe, were members of the twelve tribes of Israel : but to regulate the judgment by apparent circumstances, which are always the most powerful considerations to bias the human mind, I am certainly liable to be contradicted, not only on account of my own immediate confinement by their sanction, but also by their having lost all remembrance, either by

tradition or genealogical manuscript, of such a distinctive origin ; and again, because they are different in dress—manners—and religious ceremonies from the visible Jews : it is therefore proper, as the source of my information is not believed to be from God, that I illustrate my obedience to his commands, by demonstrating, at least to an appearance of uncontradictory truth, until I am revealed to do away all doubt, that there are many families of Hebrew extraction in this kingdom, as well as in different parts of Europe.

As my investigation does not attempt more than to elucidate what I have asserted, and establish it under the free admission of probability, I will confine it to the compact bounds of the following simple questions.

What became of all the Israelites that were either carried into captivity at different times by the Assyrians, or, invited by the hopes of gain, travelled into foreign countries to communicate a knowledge of the arts and sciences, which they, as a regular and civilized people, were undoubtedly, to a degree of refinement, better acquainted with than any other ? It cannot be supposed, for a moment, that the conquerors, though haughty, wantonly put to death their submissive captives, nor that the barbarians, though fierce, repelled the industrious who came for their instruction ; but it is reasonably to be admitted, whether captives or travellers, that for their superior understanding in tillage—mechanism—and literature, they obtained favour, settlements, wealth, and consequently power : from them, after captivities and travels,

travels, have proceeded kings, princes, men of science and senators, some of whom, at this day, as an infallible proof soon to be verified, are the most eminently distinguished characters in the world.

What became of the great multitude also that Christ and his apostles converted to Christianity ; for they were certainly Jews, and the people that are now remembered under the distinction of primitive Christians ? From the many persecutions that took place soon after the preaching of the Gospel became general in the land of Judah, some travelled into the more peaceable countries of Greece, Italy, Spain, and even farther northward, to pass their time more tranquilly, and enjoy that freedom of worship, which they were denied in their own ; others went into Assyria, Egypt, and the north-western parts of Africa ; but the greater number, rather than leave the city of their forefathers, where the favourite temple of worship stood, though warned by divine judgment in the 24th chapter of St. Matthew, remained to see it destroyed, and themselves led in chains to Rome, where they were sold, and afterwards dispersed by their new masters throughout the different nations of Europe.

Where are the numerous children of the former, but more particularly of the latter people at this day, who, by their fathers receiving Christ, and acknowledging his salvation, have inherited the constant, though invisible covenant of life ? Undoubtedly they are concealed among the Gentiles, and are apparently as such ; some of whom are *now*, multitudes will be soon, recognized to be of Hebrew extraction, that
they

they and their children may live for ever ; that they may receive the Lord's manifested blessing and fullness of promise, as recorded by the prophets.

Agreeable to the questions I have advanced, and the definitions I have given of them, I trust the liberal and candid will allow that there are, not only many families of Hebrew origin in this country, but that there is a strong probability of those few I have mentioned to be actually so. One gentleman, and but the one I found ; (why should I, possessing the superior knowledge of futurity that I do, conceal his name, when he is to be ultimately honoured by having it known ?) it is a Mr. Pitt, who, with all that civility and candour ever attendant on probity and good sense, confessed, that on his minutely examining the features of those I mentioned, a firm belief persuaded him to think they were really of the Hebrews.

I will advance one question more, and then conclude. Is it less honourable at this day, when the judgment is more perfect by the instructive experience of past generations, to acknowledge a descent from Abraham the faithful, than from the itinerant Egyptians of Ham, or the savage tribes of Japheth? That the first is not the least honourable, when evinced by the direct word of God, and proved by his sacred records handed down through many ages, will, I believe, be allowed by every Christian : I do not infer, by making this distinction, to reflect in the least on the other two ; for every man that speaks truth from his heart, and honours God in the justice of his actions, is my brother ; but it is to wipe away
that

that conception of reproach, which is uncharitably attached to the once—and will be again, particular favourites of heaven.

Genesis, chapter the 12th. “Now the Lord had said to Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed.”

Chapter 15th, 5th verse. “And he, (the Lord), brought him forth abroad, and said, Look now towards heaven, and tell the stars, if thou be able to number them ; and he said to him, so shall thy seed be. And he believed in the Lord : and he counted it to him for righteousness. 13th verse. And he said unto Abram, know of a surety that *thy seed* shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them *four hundred years*, (meaning the Egyptian bondage). And also that nation whom they shall serve, will I judge : and afterwards they shall come out with great substance. 16th verse. But in the *fourth generation* they shall come hither again : for the iniquity of the Amorites is not yet full.”

Chapter 17th, verse 3d. “And Abram fell on his face : and God talked with him, saying, As for me, behold my covenant is with thee ; and thou shalt be a father of many nations. And I will make thee

exceeding fruitful, and I will make nations of thee ; and kings shall come out of thee. And I will establish my covenant between me and thee, *and thy seed after thee, in their generations*, for an everlasting covenant ; to be a God unto thee, and to thy seed after thee."

Chapter 22d, 15th verse. " And the Angel of the Lord called unto Abraham out of heaven, the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son : that in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of heaven, and as the sand which is upon the sea-shore ; and thy seed shall possess the gate of his enemies."

Exodus, chapter 19th, 3d ver. " And Moses went up unto God, and the Lord called to him out of the mountain, saying, Thus shalt thou say to the House of Jacob, and tell the children of Israel ; ye have seen what I did to the Egyptians, and how I bare you on eagle's wings, and brought you to myself. Now, therefore, if ye will obey my voice, indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people : for all the earth is mine. And ye shall be to me a kingdom of priests and an holy nation."

Deutromony, ch. 14th. " Ye are the children of the Lord your God : ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto

unto himself, above all the nations that are upon the earth."

Romans, ch. 11th. ver. 16. For if the first fruit be holy, the lump is also holy : and if the root be holy, so are the branches. 28. As concerning the gospel, they are enemies for your sake : but as touching the election, *they are beloved for their fathers' sakes.*"

For me to deny the truth of what is here asserted, and other things equally well authenticated by the Scripture, because I am a prisoner subjected to insult, and because an empowered, prejudiced, uncivil, mistaken physician cannot believe or comprehend them, would amount to a crime, in the sight of every honest man, no less flagrant than that of denying my Saviour, Religion and Revelation ; I can no more do it, although it is the *stipulated* price to remove imputed lunacy, and set me free, than a heathen, who, though ignorant of the divine Being, is in every other respect very sensible, can deny that the sun shines in the firmament, that woman his only ornament is beautiful, or that he himself walks erect.

In this year of our Lord Christ, 1795, according to the twelfth chapter of Daniel, will be revealed the long-recorded descendant of David, king of Israel, who, from the great power he will receive from Almighty God, will perform such acts of grace, as will be no less the astonishment than admiration of the world ; read the 72nd Psalm and 8th verse ; it is this man that is alluded to, and not Solomon, as erroneous commentators have asserted in their prefatory note at the head of the psalm, whose dominion was circumscribed to the narrow boundaries of his fa-

ther's conquests ; he will be the greatest character, as a man, that ever was, or will be, on earth : and in this very remarkable year also, according to the 12th chapter of Daniel, the visible Hebrew subjection to foreign power terminates for ever.

Fisher House, Islington,
21st of the month called July, 1795.

A Copy of this was given to Dr. Simmons for the Earl of Ghatbam, on the 23d.

The choice of writing as I have, and still under the elevated character that I do, which before long, the completion of the three years and a half mentioned in my second book of REVEALED KNOWLEDGE, will be realized to the great joy of the poor Hebrews, though of alarm to an astonished world, is God's, but truly not mine. When first he commanded me, I pleaded a reason of exemption on professional account, and, like Moses in the 4th chapter of Exodus, begged earnestly to decline the favour of governing in his service : no excuse would be admitted, he compelled ; I must now go through, or die : with the same ease of power he can compel the duty of obedience from a numerous congregation, or the individual minister that preaches to it. The fate of Jonah is an ample testimony that God has wisdom to circumvent the cunning, and power to punish the disobedient.

Under such circumstances of divine compulsion,
hard

hard is my condition at present : forced by thee, O Lord, to warn the world of thy approaching kingdom, but without effect ; to write in thy name, for which I am used ill, without power to repel or thy protection to defend !

Our LORD CHRIST, though called by Ifaiah the Wonderful Counsellor, was called by the Jews a madman ; and in consequence of that belief confined and put to death : the prophets were frequently called liars, and the apostles as frequently called fools ; each in their turn suffered, because an ignorant world had not knowledge to properly comprehend what they said. The Jews, who were the first in favour with God, are, with their once splendid capital, remaining signs of divine punishment for ingratitude. Therefore all you that read my books beware of blasphemy, it is the sin of death : for although God is long-suffering, he looks with a jealous angry eye on my ill usage, and when he does begin, he will soon make an end.

In the latter end of November, 1792, I left London one morning at eight o'clock, with an intention to go to Bristol, and from thence leave England for ever ; with a firm resolution also, never to have any thing to do with prophecying, or the character of restoring the Hebrews to Jerusalem, which God had ordered me to say I should fulfil. I carried in my hand the rod, that, by his command, I had cut some months before ; when I had travelled about sixteen miles, I threw it from me with anger among some rushes and water which appeared at a small distance,

has

not

not attending in the least to its exact direction or the spot it fell on, wishing at the same time, that without prejudice to my eyesight, I might never behold it again. When gone to about twenty five or six miles from town, on a sudden, God by his power stopped the action of every joint and limb, and turned me feelingly round with more ease than a strong man would a young child ; commanding me, at the same instant, to return and wait his proper time. On my way to town, as I came opposite to the rushes, without thinking of the rod, nor indeed did it ever once occur to me during the absent interval of five hours, I was forcibly led into them by the same feeling Omnipotent Spirit that turned me on the road, to the exact spot, and made take it up. I then continued my way for town, where I arrived at a little more than half past ten, somewhat fatigued, I own ; but not so much as might reasonably be expected, considering I had walked from and back to Hyde-park corner above fifty miles ; and during the whole time had eaten but one pennyworth of bread, and drank but one pint of small beer.

My publications in 1794, and my confinement in 1795, are well known to every body ; the event will prove, to a demonstration, that I am the recorded messenger of the living God. It is an easy task to write for an immediate hire, or the most distant object of political preferment, to abuse any man ; but where are the books wrote through the Spirit of God, like the Bible, in opposition to mine ? They stand, and

and can never fall ; God is their author, and man cannot refute them. I may be persecuted, but God will raise up fresh witnesses ; I may be confined, but he will take care that his judgments shall not. Therefore be warned, O England ! for the decreed proclamation is to be issued, the Armageddon, alluded to in my second book, is to be filled, and God himself from heaven, in his appointed season, gives the mighty blow. His words, in the sixteenth chapter of the Revelation, are, “ *Behold I come as a thief.*” Which means, that when his judgment approaches to destroy, it will be like a thief to steal, at an hour when least expected.

The Prophecies of JEREMIAH, with his admonition to the Jews and the treatment he received from them, bear so intimate a resemblance to my own, that the LORD GOD, whose servant I am, commands me to refer all people of the present day to his promises then, and be warned by them ; for he is capable when provoked, when his divine Spirit is blasphemed, or his messenger treated ill, to break the most solemn promise, and reverse the good he intended.

Chap. i. ver. 17. “ Thou therefore gird up thy
“ loins, and arise, and speak to them all that I com-
“ mand thee : be not dismayed at their faces, lest I
“ confound thee before them.”

Ver. 18. “ For behold, I have made thee this
“ day a defended city, an iron pillar, and brazen walls
“ against the whole land ; against the kings of Ju-
“ dah,

“ dah, against the princes thereof, and against the
 “ priests thereof, and against the people of the
 “ land.”

Ver. 19. “ And they shall fight against thee, but
 “ they shall not prevail against thee ; for I am with
 “ thee, saith the Lord, to deliver thee.”

What would an idolater say of this testimony on record from God, when he saw in the 6th verse of the 38th chapter that the Jewish government so far from believing JEREMIAH to be a prophet, arrested him as a traitor, on a pretended charge of falling away to the Chaldeans, prevailed against him in every respect, though sanctified from the womb, and imprisoned him in a filthy dungeon, where he sunk almost down to the arms in mire ?

Would he not very naturally have exclaimed in contempt of divine power, Where is the defenced city now ? Where is the iron pillar and the brazen walls ? Would he not have gone farther, and said, The God of Israel is regardless of his promise, he is not able to save his messenger ? Or like the Jews themselves, who said to him in the 43d chap. “ *Thou speakest falsely ?*”

Certainly an idolater might say so, from the written evidence of the scripture ; and yet no man at this day professing christianity doubts in the least, for really he need not, that Jeremiah was a beloved prophet, and a great one also : but notwithstanding, it cannot be denied, that in the prophecy of this worthy man, who was entirely guided by the Almighty, there are not some apparent irreconcilable objections by
 the

the 38th chapter palpably contradicting the three last verses of the first : There are undoubtedly, I acknowledge it for one ; and yet every word he spoke, either to his own people, or to foreigners, whether by Revelation, or the Holy Ghost, proceeded immediately from God himself.

The reason is, God who has the direction and fulfilment of all events at his sovereign will, thought proper by Jeremiah then, as he does now by me, to break his promise, and seemingly to draw back his powerful arm for a little time, that he may be justified to all *future* ages in pouring out his judgments on a people that reviled his Spirit as false, and imprisoned his prophet as a liar.

Therefore the violation of promise on the part of God, to introduce the more imperceptibly the consequences of his decrees, can be no just charge against the prophet, or imputation on his veracity.

I know it will be opposed to me, that there is an impossibility for the word of God in any respect to change : what he says must come to pass, and exactly at the time appointed. Certainly the truth of his word ought in no wise to be questioned, especially when undoubted facts are produced of its authenticity ; but that he has, and does still alter the time of his promise, and change materially the first design of his word, the testimony of scripture will sufficiently prove for the past, that of every spiritual man for the present.

Those changes, however, are never made except when his word is rejected, his Spirit blasphemed as

false, and himself insulted in the person of his messenger : then, and not until then, is his divine word changed, the promised time for and how to fulfil it is altered by advancing or protracting, as he pleases to lay it for stumbling-blocks, that when his enemies fall on them in the hour of darkness, they may be delivered over, like Jerusalem that was to be levelled with the ground, and like the *unbelieving Jews* that were to be destroyed by famine and war.

A COPY OF THE LETTER SENT

TO THE KING OF GREAT-BRITAIN.

Commanded by the Lord God, whose servant I am, I write and inform the King, that the thunder of the 4th of this present month called JUNE, was the voice of the angel, mentioned by St. John in the 14th chapter and 6th verse of the Revelation, announcing the judgment of God.

Ver. 6. “ And I saw another angel fly in the midst of Heaven, having the Everlasting Gospel to preach to them that dwell on the earth, and to every nation, and tongue, and kindred, and people.

Ver. 7. “ Saying with a *loud voice* (meaning the *thunder*) Fear God, and give glory to him, for the hour (meaning the *year*) of his judgment is come : and worship him that made heaven and earth, and the sea, and the fountains of waters.”

For

For which I earnestly recommend it to the King, Mr. Pitt, and the Chancellor, to send for John Wright and William Bryan, the two particular witnesses of the many which *God* has commanded and compelled to testify of me; they will still declare me to be the Real Character promised in the Scriptures, for the Restoration of the Jews in the Last Days, and that all I have and do write is immediately from God himself.

As such, I earnestly request the King to seriously consider, whether God can in justice to his solemn word, and the dignity of the character he has commanded me to assume, pass over my confinement with impunity to any concerned in it.

The letter I wrote to the Chancellor on the 26th of last month, and the one I wrote to Mr. Pitt on the 5th of this, I request the King to read also for his farther information.

I am, with great respect and esteem,

Your sincere well-wisher and friend,

RICHARD BROTHERS.

ISLINGTON,

9th of the month called

June, 1795.

COPY OF A LETTER SENT TO

THE CHANCELLOR OF THE EXCHEQUER.

Permitted now, and not until now, by the LORD MY GOD, whose servant I am, whose blessed Spirit I acknowledge, and whose revelation I believe, whom I profess to honour and obey, though ridiculed and constantly insulted for it, to send you the following information, that, as an honest man, and now your friend, I may stand acquitted to the world when the approaching cloudy and dark day is come: therefore, endeavour, I beseech you, before it is entirely too late, to embrace all the advantage such superior information freely offers, and which alone such superior information can only give.

The very loud thunder that was heard on Thursday night the 13th inst. was the voice of the angel mentioned in the 10th chapter of the Revelation to St. John, announcing from Heaven the End * of time.

Verses 5. and 6. "And the angel which I saw stand upon the sea and upon the earth, lifted his hand up to heaven, and sware by him that lives for ever and ever, who created heaven and the things therein, and the earth, and the things that are therein, and the sea, and the things which are therein, that there should be time no longer. 7. But in the days of the voice of the seventh angel, when he shall begin to

* It is the end of human government in its present form, which will terminate at the commencement of the Reign of Christ on earth, usually called his kingdom and the millennium, that is now meant by announcing the speedy fulfilment of this chapter; but not the entire destruction of man, or dissolution of the world. Read the 7th verse of this chapter, and the 15th of the 11th, for both are directed to the same meaning.

found, the *mystery* of God should be finished, as he has declared to his servants the prophets."

"Time no longer." It means no longer in its present form than this year; but not the instant of declaring it, as the seventh verse points to a later.— This also corresponds with the 7th verse of the 12th chapter of Daniel: a further elucidation of that chapter, to what is already in my second book of Revealed Knowledge, and which, with this, I earnestly recommend to your serious perusal.

The violent flashes of lightning which issued during the thunder, sometimes clear and bright as the sun, at others resembling the colours of the rainbow, and again at other times fiery like the burning flame, proceeded from the three distinctions of glory that surrounded the angel.

1st ver. "And I saw another mighty angel come down from heaven clothed with a cloud, (*the whole firmament seemed to be but one entire dark cloud*) and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

2d ver. "And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot upon the earth, and cried with a loud voice, as when a lion roareth; and when he had cried seven thunders uttered their voices."

I am with great respect and esteem,

Your sincere well wisher,

RICHARD BROTHERS.

Fisher-House, Islington,

August 17th, 1795.

To WILLIAM PITT, PRIME MINISTER AND
CHANCELLOR OF THE EXCHEQUER TO THE KING
OF ENGLAND.

Notwithstanding all the insults I have received, all the industry that has been used to affix the imputation of lunacy on me, and to render void the revealed word of God, I send you the following information, that you may seriously weigh it in your mind: consult the enlightened, and meditate on the parts of Scripture I refer to: for as I am the very intended character I professed in the Council-room on the fifth of March last, and as I have acknowledged you, with several other persons in this country, to be of the Hebrews, my wishes are, that when I am revealed, you, as a branch of my family, may perceive before too late, and with them rise in the splendour of my renown.

In this year of our Lord Christ, 1795, according to the twelfth chapter of Daniel, will be revealed the long promised Prince of the Jews, who from the great power he will receive from Almighty God, will do such beneficent acts of grace, as will make him no less the astonishment than admiration of the world: he will be the greatest character, as a man, that ever was or ever will be on earth; it is this person that King David, under the influence of the Holy Ghost, describes so minutely and extols so much in his last prayer, the seventy-second psalm.

And well an aged monarch, looking into the womb of future ages to see his own revival, may be allowed to speak feelingly, in knowing that God would, though
long

long the interval, give him a son that should not only raise up his fallen throne, build with unexampled grandeur the beloved city, and deliver his oppressed people for ever, but also have dominion from sea to sea, and from the river Jordan to the ends of the earth.

Psalms the 72. " Give the King thy judgments, O
" God, and thy righteousness to the King's son.

2. " He shall judge thy people with righteousness,
" and thy poor with judgment.

7. " In his days shall the righteous flourish; and
" abundance of peace so long as the moon endureth.

8. " He shall have dominion also from sea to sea,
" and from the river to the ends of the earth.

9. " They that dwell in the wilderness shall bow
" before him: and his enemies shall lick the dust.

10. " The Kings of Tarshish and of the Isles shall
" bring presents: the Kings of Sheba and Sebe shall
" offer gifts.

11. " Yea, all kings shall fall down before him: all
" nations shall serve him.

15. " And he shall live, and to him shall be given
" of the gold of Sheba; prayer also shall be made for
" him continually, and daily shall he be praised.

18. " Blessed be the Lord God, the God of Israel,
" who only doth wonderful things."

Read diligently the whole Psalm through, but notice particularly the eighth verse; then recollect from the accounts of scripture, that Solomon's government at no period of his reign extended beyond the boundary line of his father's conquest: it is therefore evident to the reason of a moment's reflection that some other

other temporal descendant besides him must be meant. Commentators however, but they have not the Spirit of God, assert very different, some applying it to our Lord, others, equally in contradiction, to David's immediate successor.

○ This man, the designed restorer of the Jews, though honoured by the Almighty more than any ever before with the testimony of regular witnesses to corroborate his own, and announce him to the world the real character he professed, could not obtain sufficient belief to protect his person from confinement until the first of June last, the considerably more early time for him to be revealed than the records of the scripture mentioned : but on the contrary, so far from thinking him a prophet, or even a man under any divine influence, that he was arrested as a traitor, and in three weeks after, without admitting the necessary evidence in his favour, surreptitiously condemned as a lunatic.

For which rejection of divine mercy by such rash inconsiderate usage, the great benefit that all nations and safety that all governments would derive from his revelation at that early period, is put off to a later by several months, that the recorded judgments of God mentioned in his second book of Revealed Knowledge, according to the prophecies of Daniel, Haggai and St. John, may take their regular course and be fulfilled.

○ I am sorry the members of government, because from what I saw of that part composing the privy-council, their personal behaviour being polite and honorable, should be prevailed on by the insinuations of prejudiced men to do what will most assuredly be the means of provoking in fury the judgment of desolation;
for

for it must be allowed as a point consistent with even human justice to suppose, that if I am the recorded messenger of God, and the designed character I say, no injury, or even insult offered to my person will be permitted by him to pass away entirely without inflicting some very sensible punishment in return. I confess I am under great apprehensions for the consequences that will result, and for which, could I persuade them in the least to believe, I would most earnestly recommend an immediate endeavour to remedy the evil and repair the fatal breach so unthinkingly made: for without my counsel and friendship, and certainly the way to obtain either is not by a continuation of imprisonment and insult, death will take place on thousands; London falls, and the British empire sinks, never---never to rise any more.

The following are the parts of the Revelation I am commanded to mention to be fulfilled this year, comprehending from June 1795 to June 1796, figuratively expressed by St. John under the denomination of *Hour*: the other parts announced already, are too numerous to be inserted.

The year of judgment was announced from heaven in loud thunder on the *fourth* of June last, according to the sixth and seventh verses of the fourteenth chapter. On the *fifth*, the fall of Babylon, according to the eighth verse: and on the *sixth*, a prohibition of idolatrous worship, with the punishment of perpetual burning for disobedience, according to the ninth, tenth, and eleventh verses. On the *twelfth* of August, the fourth angel was announced for pouring

out his vial on the sun, giving him power to scorch men with fire ; and on the *thirteenth*, the fifth angel for pouring out his vial, according to the sixteenth chapter. On the fifteenth of October, was announced the revival and departure of the two witnesses of Christ, according to the eleventh, twelfth and thirteenth verses of the eleventh chapter. The *sixth* and *seventh seals*, mentioned by St. John in the sixth and eighth chapters, are opened, and in this year the consequences annexed to the former will be feelingly known.

I wish you well, and be assured it would grieve me to see either a hair of your head hurt, or a shilling of your fortune lost ; but if you are determined to oppose belief by sanctioning the injustice of my confinement, the judgment of an offended Creator will fall from heaven with double weight. I give the warning, and am therefore clear ; though I know, notwithstanding, that God permits an impropriety of treatment to me ; but it is that I may be cured of my predilection in favour of this place, and likewise of all compassionate motives to hereafter befriend a falling people.

The odium of insanity, falsehood, and imposture, so industriously affirmed of me now, affects my feelings much less than the just reproaches of pusillanimity would from you and many others hereafter, if I did not do my duty, as well by informing you of the approaching danger, as also by proper advice to avert it : therefore again, while I am at liberty to do so, I freely offer you my counsel ; for without it is implicitly followed, no mortal man that has blas-

blasphemed God by raising his hand, power or voice against me, under the name and character of his anointed, can survive the short time of twelve months from the fourth of June last, the memorable day of declaring this year to be the *hour* of judgment. Within that period you fall ; and within that period this great city, now the glory of the world, like Babylon of old, will, in part, be dashed to an heap of rubbish by an earthquake.

When I consider of yourself and the chancellor, with the others members of government, I observed in your council liberality and politeness : when I reflect on the abilities of the whole collectively, but on your own in particular, that can sway with a profusion of eloquence a great national senate, I am exceedingly at a loss to account for the present absence of a minister so publicly favoured, and so rarely accomplished by nature. Certainly the divine Being took you by the hand at an early age, and rapidly led you high up to an eminence of power, that, with respecting him, might be made a continual source of honour and happiness : you are of the Hebrews, and therefore the partiality of family distinction, especially at this time of the world, is the less to be wondered at : but I had no sooner warned you of evils in his name, which, by doing so, plainly indicated his intention not to fulfil, than you, forgetting the necessity of being always supported by your father's benefactor, grew angry, and countenanced the imprisonment of his servant.—He is now displeased in consequence of it

I do assure you, and be it known to the whole world.

world, that I never wanted any power, favour or distinction, no more than I wanted to disturb the government, or injure any individual ; my character and conduct are unimpeachable, they stand approved and admired to verify all this : therefore, undoubtedly, I neither could be then at liberty, nor am I now in confinement, an object of treason, suspicion, or even fear. To shew the rectitude of my heart by the propriety and independence of my actions, I declined the acceptance of all invitations abroad to company, with as much scrupulous exactness, as I did many generous offers of pecuniary aid at home. To be justified for obedience in the sight of God, I wrote all that he delivered to me with candour, and treated all people that saw me with civility : I was then but a WITNESSED SERVANT, and very weak in power, though SPIRITUAL ; I shall soon be A REVEALED PRINCE, and very STRONG in POWER, though TEMPORAL.

Although I make no apology for the word of God, in any sense or respect, it is not, however, improper to remove a misconception entertained of its meaning ; for the wish is to save, not to destroy. Some things, in my second book, may feel harsh, and even personally disrespectful ; but they carry no more in reality such meaning or intention, than the message of God, by Isaiah the prophet, to his cousin the pious and worthy *king* HEZEKIAH. “ Set thy house in order, for thou must die and not live.” Such a message, in the present day, would be called abrupt, insolent, insane or treasonable ; but if such a message had not
been

been sent, and such an instance of divine mercy shewn, for the latter could not have taken place without the priority of the former ; how should we know it at this time, as a lesson of instruction to believe and admire the mercy of Providence by ? what I said of Mr. Halhed, relative to his being governor of India, or president of the Board of Controul, if he pleased, are secondary things to my own manifestation: they would be freely offered then to the character mentioned in the eleventh verse of the seventy-second psalm ; and by none, I hope, more readily than yourself. It will be as easy for me to obtain either or both of these appointments, when revealed, as it was then to make the promise, which I now repeat.

I have now done my duty a second time, in laying before you, for public information, the judgments of God, as they stand recorded in sacred writ. At a time, when I did not even think of fulfilling such a character as I now shall, I took an occasion to applaud your just opposition in parliament to the immoral tendency of multiplying oaths ; on which account I am led to wish the same share of good sense may again be revived, to treat this and my other writings with that deference of regard due to their witnessed veracity and divine origin : for indeed they are not from me, but GOD ; at present, I am no more than his passive messenger, to announce the speedy restoration of his ancient people, and the fulfilment of what has been already declared by his servants, the prophets. When my CHARACTER IS ALTERED, it will be to COMPEL, no longer to warn ; to ENFORCE, not to remonstrate.

GOD,

GOD, in sending me as his messenger, provided a sufficient number of witnesses to testify of me, that in the eye of your law I might be protected, and that, if you believed, he might shew mercy accordingly; but that if you did not, he might be justified to all his people hereafter for the consequences.

On the 29th of September last I was informed, that under the character I expressed myself to be designed for, I should not go from this house of confinement, until God delivered me by his power! It is mentioned in the Scripture, that God has often been tempted, but never with impunity to them that did it: Rabsheka made use of simular language, when he had shut up a king of Judah within the narrow walls of his city; but that monarch, like myself, trusted in the living God for deliverance: he was not deceived: the consequence was dreadful. I leave your own good sense to comprehend the application; and, at the same time, express my belief that you are innocent of ordering such a delivery of language: and as such,

I am still your friend,

and well-wisher,

RICHARD BROTHERS.

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FISHER-HOUSE ISLINGTON,

October the 20th, 1795.

F I N I S.

